

Aurangzaib Yousufzai – November 2017

Thematic Quranic Translation Series - Installment 34
(IN ENGLISH LANGUAGE)

ABOUT SLAVERY IN QURAN –
WHAT DOES THE PHRASE “YOUR RIGHT HAND’S
POSSESSION”(ما ملكت إيمانكم) SIGNIFY?

Rebuttal of Fictitious Traditional Interpretations

Relevant Verses Brought under Rational
and Academic Scrutiny

PRELUDE

“Maa Malakat Ayimanu-kum” – Your Right Hand’s Possession – is a widely used phrase in Quran. When we find it generally interpreted by our earlier and contemporary scholars as “Slave Women” our hearts are afflicted with grief over this cruel, discriminatory degradation of human female gender that is bestowed with the great attribute of a mother. It was duly observed that in all the research papers or any written work on this subject, this Arabic phrase was defined with the definition of “Your Right Hand’s Possession”, and thereafter a part of humanity was forcibly drawn under this supposed category of “possession” – and they were called by the title of Slaves! It was proved there from that Allah swt, by giving some humans in the ownership of some others, Has ordained or, at least, agreed with the act of creating an inferior class of humans; He is portrayed as having given the choice to the richer class of people to treat some of their own kind as purchased commodity and to treat them as they wish???

It is very surprising to note, however, that the flag bearers of Islam are still seen hypocritically proclaiming all human beings as “respectable” by referring to

Quran; they frequently quote Verse 17/70, which proclaims: “Wa laqad karram-na bani Aadama” – And indeed we have conferred dignity on the children of Adam???

The question arises here as to which text of Quran is to be taken as true and which one as false (God forbid)? Whether some humans have been made male and female slaves, by declaring them as “Your right hand’s possession”, and given in the ownership of some other guys who could act as slave masters, OR, all children of Adam have been awarded dignity and self-esteem by virtue of their basic right of freedom???

To help my Readers arrive at a decision on this issue, a Verse of Quran is quoted hereunder where “the era of Deen (Divine Discipline)” is stated to be that ideal state of a society where no human will have proprietary rights or authority over another human. Kindly have a look at Verse 82/19 along with some of its context :-

وَمَا أَدْرَاكَ مَا يَوْمُ الدِّينِ (١٧) ثُمَّ مَا أَدْرَاكَ مَا يَوْمُ الدِّينِ (١٨) يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ (١٩).

Transliteration: “Wa maa adraa-ka maa youmud-Deen? Thumma, maa adraa-ka maa youm-ud-Deen? Youma laa tamliku nafsun li-nafsin shayi’an. Wa al-amru youmaidhin lillaah”.

Translation:

“What do you know as to what the “era of Deen” means? Again, what do you know as to what “era of Deen means”? It is the era, the stage of time, when no human will have proprietary rights or authority over another man.”

Dear Readers, from this elaborate text from our Creator’s Word, it becomes amply clear that the particular time period when the Quranic Phrase “Maa Malakat Ayimanu-kum” was misconceived as “possession of male and female slaves”, was neither the true Era of Deen, nor the above referred Divine Decree was in force in the corresponding society at that time! So, at that deplorable moment in time, a blatant violation of God’s Word and an evil un-Quranic concept was mischievously put into practice for paving the way towards a feudal tyrannical

system of Slavery in Ialam. In actual fact, it was only the period of “the Pious Caliphate” under the 2nd and 3rd Pious Caliphs, which we can rightly call “the era of Deen”, which subsequently ended with them. The period that followed was symbolized by the dominance and enforcement of monopolistic interests of feudal and royal classes. Accordingly, the interpretations of Quranic injunctions prepared in that later period, in the light of Hadith (man-made tell-tale lies) and Fiqh (man-made Islamic jurisprudence), only served to strengthen the class-based discriminatory foundations of a society benefitting only the rich and noble classes, utterly repugnant to the justice and equality based tenets of Islam.

It was duly noted in this research process that all existing interpretations, and the translations based thereupon, have incorporated unwanted lengthy explanations of Quranic texts under the internal subjective thought process. As for the Islamic jurisprudence, we note that such a vast amount of written matter was produced in respect of male and female slaves, and so much legislation was formulated in relation to slavery – and particularly female slaves – that this satanic practice was given the official status of an established institution. And taking cover of that legislation (Fiqh) that legalized the buying and selling of humans, serious and widespread violations of Quranic injunctions dealing with human rights have been committed throughout the prolonged rule of despotic Muslim governments. Slavery was officially banned in Arabia only in the 3rd decade of 20th century AD under a resolution of the UNO.

My intellectual Readers would easily acknowledge that unless the definition of the major Theme or Proposition described as “Maa malakat Ayimanu-kum” is not analyzed and examined in respect of its objective material reality, any subsequent deductions made out of the corresponding text, or whatever juridical decrees issued on the theme, would not stand on sound legal footings. But till date no jurist has ever tried to take the right path. So it proves that in this modern academic and intellectual world the Muslim is still adamant to stick to its one and a half millennium old deductive logic. He has failed in curing his perennial sickness. Almost all of our interpretations and translations based thereupon have reached us in a fictitious form that has followed the same old logic. That’s why we continue to live as a lost and pathetic nation. Our elders have never bothered to investigate as to why Allah Almighty can hand over some humans into the ownership of some

others as slaves when He, according to His Scriptures, is the greatest advocate of human freedom and dignity.

So, in this objective state of affairs, we have no alternative but to take the initiative and try on our own to discover the ultimate truth of Quranic injunctions on this Theme. Therefore, in the following paragraphs, the original rational meanings of all relevant Verses of Quran are taken up. A detailed analysis is carried out of all the texts that belong to the crucial phrase highlighted under the title of this research article. Effort is made to bring about a natural death to the slavery-ridden fictitious Islam that continues spoiling generation after generation of Muslims. It is our conviction that only this way we can bring back to light the Real and True Islam of the great Quran from the darkness of evil designs of the entire chain of our despotic rulers.

Those of my brothers/sisters who feel an innate urge to seek the truth of Quran are requested to preserve these translations as an all time reference material. These are crucial policy injunctions of the true Islamic Ideology which will serve as most effective rebuttal for the evil forces which are hell bent on making us a target of ridicule and contempt on the basis of the Big Arab Hoax.

And now, proclaiming the entire distorted definitions of “Maa Malakat Ayimanukum” as based on fraud, ill-logic and evil intentions, helping to serve the ulterior and lustful motives of creating a very low category of womenfolk as concubines, a most authentic definition is presented here under which fully accords with relevant context of Quran as well as human intellect and wisdom :-

Maa Malakat Ayimanukum: ما ملكت ايمانكم

“Those who are under your payroll or supervision or guardianship or subordination (working for you) under an oath or, in modern terminology, working contract; those who are working for you as your employees/subordinates, under a mutually signed contract/agreement/covenant/terms and conditions.”

Malakat: Which you have under your subordination/supervision/employment.

Yameen: Ayiman: يمين؛ ايمان Oath; oath of allegiance; oath of office; oath, like I swear by God! Right side, right hand, to bless, lead to the right, be a cause of prosperity/fortune/lucky.

Considering the legitimate definition more carefully you will discover that no distinction has been made here as to male or female. Then why it is so that the entire hierarchy of religious clerics is hell bent on deriving the meaning of WOMEN SLAVES there from? Rather, the overall allowance of keeping concubines is derived from here and then the different aspects and forms of legitimate sexual relationship with them is elaborated in lustful details exhibiting a worst kind of obsession with forced sex. The corresponding Quranic injunctions are then connected to slavery and a loud verdict is given that to have female slaves is a normal routine in Islam; and that's why the instructions in this respect have been issued! It's undoubtedly a shameful phenomenon for Muslims!

Another lame excuse is also put forward in favor of their corroded deductive logic by saying that the mention of slavery in Quran is always given in the form of Past Tense; it is because in the pre-Islamic Arab societies slavery was rampant and this process had encountered the advent of Islam. Therefore, various commandments were needed to be issued for the disposal of "all the existing slaves", and it is those existing ones who were named "Maa Malakat Ayimanukum". This logic is manifestly lame as it consists of the usual apologetic tactics. We know very well that an effective remedial "disposal" was made for slaves during the reign of the holy Messenger and Slavery only re-emerged starting the despotic Damascus regime of Umayyads where, as a result of continued conquests of territories, huge number of male and female prisoners were transported back to the capital cities of Islam. Huge volumes of Islamic jurisprudence legislated during the 2nd, 3rd and 4th centuries al-Hejira is full of dealings with slaves, and prescribes rules for their purchase and resale, their lending or borrowing and transferring as gift or grant from one to others. And during all the despotic Islamic governments starting from Umayyads down to India's Moghul emperors, the royal palaces and the "Harems" connected therewith have been full of purchased or captured male and female slaves.

As for the true face of Quran, only a single direct verdict from its text had done away with the question of slavery once for all, when it ordained (8/67):-

مَا كَانَ لِلنَّبِيِّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُنْخَنَ فِي الْأَرْضِ ۚ تُرِيدُونَ عَرَصَ الدُّنْيَا وَاللَّهُ يُرِيدُ الْآخِرَةَ ۚ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾

“It is not permissible at all for the Nabi (the Leader of men and head of state) that he may own or possess captives even though he would have dominated a large part of earth. You may desire the gains of this world, while Allah envisions the bounties of Hereafter for you. And He is the dominant and the wise one. “

“Usraa” (أَسْرَى) is the equivalent of prisoners. And it was the prisoners of wars who constituted the major source of supply of slaves; the defiant males among them had to be kept in bonds or within the guarded four walls lest they should escape.

It was also categorically ordained in Quran in Verse 47/4:-

فَإِذَا لَقِيتُمْ الَّذِينَ كَفَرُوا فَضَرْبَ الرِّقَابِ حَتَّىٰ إِذَا أَتَخْتَمُوهُمْ فَشُدُّوا الْوَتَاقَ فَإِمَّا مَنًّا بَعْدُ وَإِمَّا فِدَاءً حَتَّىٰ تَضَعَ الْحَرْبُ أَوْزَارَهَا ۚ

“NOW WHEN you are face to face with those bent on denying the truth, smite their necks until you overcome them fully, and then tighten their bonds; but thereafter set them free, either by an act of grace or against ransom, so that the burdens of war may be alleviated.”

But in spite of clear cut injunctions against all kinds of slavery, and against the only source thereof, nobody cared to deliberate as to what segment of a society was singled out by repeatedly suggesting the phrase “*maa malakat ayimanukum*”! As elaborated above, it was in reality the subordinate working class of society for whose welfare and protection our Creator had a big concern. He emphasized this concern time and again. And this great concern of His was corroborated in very clear terms by the following conclusive injunction from Him :-

Verse 16/71:

وَاللَّهُ فَضَّلَ بَعْضَكُمْ عَلَىٰ بَعْضٍ فِي الرِّزْقِ ۖ فَمَا الَّذِينَ فُضِّلُوا بِرَادِّي رِزْقِهِمْ عَلَىٰ مَا مَلَكَتْ أَيْمَانُهُمْ فَهُمْ فِيهِ سَوَاءٌ ۚ أَفَبِنِعْمَةِ اللَّهِ يَجْحَدُونَ ﴿٧١﴾

Transliteration: “Wallahu fadhdhala ba’dhu-kum ‘alaa ba’din fir Rizq. Fa mal-lazina fudhdhiloo bi-raaddi rizqi-him ‘alaa maa malakat ayimana-hum fa-hum fi-hi sawaa’an. A-fa-bi-ni’mati-llahi yajhadoon.”

Translation:

“And Allah’s law has bestowed upon some of them a superiority over others in the matter of means of production and sustenance (فِي الرِّزْقِ). Therefore, those who enjoy this superiority are required to return/distribute their earnings unto those who are employed by them under contract so that all of them stand on an equal status in this respect. Would they still stockpile Allah’s grants only for themselves?”

This revolutionary commandment issued by the Almighty stands as the only all time golden methodology or formula for alleviating the wide gulf between riches and poverty and between the employer and the employee. Acted upon sincerely, it can remedy the sufferings, sorrows, grief and deprivation inflicted upon the poorer classes of humanity without a fraction of doubt! To remove the disparity and discrimination between powerful and weaker classes of society, no greater practical solution can be conceived than this benevolent divine injunction. The entire surplus that is earned through the hard labor of workers, which is known in modern economic terms as the “unpaid wages of workers” need to be returned to these workers as their legitimate right! How easy it is to realize that this theme is certainly NOT dealing with the advocacy or legitimacy of slavery!

We come back to the same reality as elucidated above; that if we do not analyze the definition and the spirit of our Major Proposition on the criterion of the latest Dialectic Rationalism for ascertaining its objective material reality, many horizons of knowledge and awareness will refuse to open before us. We will continue being victims of conspiracies of the dark ages of despotic rule, and would keep inadvertently smearing the face of our own Ideology with crap and nonsense; and then continue advancing lame and apologetic justifications before the world! Slavery in any form or any degree would always be tantamount to violation of every human value, and no philosophy or ideology from any faith group can ever justify it as legitimate.

The next stage or era of our evolution can be ushered in only after we fully discern the true definitions of Quranic terminology like “Al-Baqarah”, “An-Nisaa”, “Nikaah”, “Talaah”, “Fohosh”, “Mohsinaat”, “Azwaaj”, “Buyoot”, “Ta’aam”, etc. As long as the foundations are not in order, no structure of righteous thinking can be built upon them. Our passion for an indiscriminate application of distorted or improper meanings of the above mentioned Arabic words of Quran will have to be dealt with sternly. This is our obnoxious inheritance from old times and part of our convictions. So, it will be a tough task for us to abandon and replace it with the most pertinent, pragmatic and rational definitions.

Nevertheless, let us now embark on our project of presenting for everyone’s consideration the most up to date Rational Translation of all Verses bearing the phrase **“maa malakat ayimanukum”** so that all questions arising in Readers’ minds are appropriately and authentically answered and an ideal situation of total mental or intellectual satisfaction is created. Adding the aforementioned Verse above, these are in total 11 Verses which cover the entire Quranic input on this Theme and therefore, make this thesis a conclusive effort.

It must be remembered that the Chapter *An-NISAA* is **not about WOMEN**, but according to its pure academic lexical meaning, it deals with the **“downtrodden, exploited, subdued, forgotten poor classes of society”** and elaborates injunctions for their uplift, welfare and prosperity. On those occasions where it talks particularly about women, it is only because women have also been kept subservient and deprived of their rights and privileges, and thus stand included in the weaker classes. Their status remains the same up to this day in the Muslim civilization. Let us proceed ahead step by step towards the destination of present research.

Verse 4/3:

آيَةُ ٤/٣ : وَإِنْ خِفْتُمْ أَلَّا تُقْسِطُوا فِي الْيَتَامَىٰ فَانكِحُوا مَا طَابَ لَكُمْ مِنَ النِّسَاءِ مَثْنَىٰ وَثُلَاثَ وَرُبَاعَ ۚ فَإِنْ خِفْتُمْ أَلَّا تَعْدِلُوا فَوَاحِدَةً أَوْ مَا مَلَكَتْ أَيْمَانُكُمْ ۚ ذَلِكَ أَدْنَىٰ ۖ أَلَّا تَعْلَمُوا (٣)

Transliteration: “*Wa in khiftum allaa tuqsitoo fil yatama, fa ankihi maa taaba la-kum min an-Nisaa mathnaa, wa thalatha, wa ruba’a. Fa in khiftum alla ta’diloo, fa wahdah, aou maa malakat ayimanu-kum. Zaalika adnaa alla ta’ooloo.*”

Translation:

“And if you have reason to fear that you might not act equitably towards orphans, then SPONSOR OR TAKE UNDER YOUR GUARDIANSHIP (فَاتَكِحُوا) from this weaker segment of society (مِنَ النِّسَاءِ) two, three and four of such as may deem appropriate to you; then if you think you can't treat all of them justly, sponsor only one; OR just take care of those who are already under your subordination through an oath or working contract/agreement (مَا مَلَكَتْ أَيْمَانُكُمْ). This way it is more likely that you will not over burden yourselves.”

Verse 4/24:

آيَةُ 4/24 : وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ كِتَابَ اللَّهِ عَلَيْكُمْ وَأُجِّلَ لَكُمْ مَا وَّرَاءَ ذَلِكَ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا (٢٤)

Transliteration: “*Wa al-mohsinaatu min-an-Nisaai illa maa malakat ayimanu-kum, kitaab-Allahi ‘alayi-kum; wa uhilla la-kum maa waraa,a zaali-kum an-tabtaghoo bi-amwali-kum mohsineena ghayira musafiheen. Fa-maa-ustumta’tum bi-hi min-hunna fa aatoo-hunna ujurahunna fareedhatan. Wa laa junaaha ‘alaykum fi-maa taradhayi-tum bi-hi min ba-adil-fariidhatin. Inna-llaha kaana’aleeman hakeema.*”

Translation:

“And forbidden to you is to forcibly bring under your domination, from the weaker masses (مِنَ النِّسَاءِ), those segments/groups/communities who are morally righteous and well-protected (وَالْمُحْصَنَاتُ) except those who have already come under your oath of allegiance (إِلَّا مَا مَلَكَتْ أَيْمَانُكُمْ): this is God's ordinance, binding upon you. But lawful is, all beyond the aforementioned, for you to join with them to make them strong and protected (مُحْصِنِينَ) by spending from your treasury towards their welfare, without blood-letting (غَيْرَ مُسَافِحِينَ). And then whatever benefits and gains you acquire by their allegiance (فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ), do reward them fully there for as a duty (فَآتُوهُنَّ أُجُورَهُنَّ فَرِيضَةً). Moreover, you will incur no sin if, after having awarded their lawful due (بَعْدِ الْفَرِيضَةِ), you freely agree with one another upon anything else. And do remember that God is indeed all-knowing, wise.”

Ha-Sad-Nun : al-Mohsinaat ؛ حصن ؛ ح ص ن = To be guarded, be inaccessible/unapproachable, be chaste, be strongly fortified, difficult to access, be preserved, be protected (against attack), abstain from what is not lawful nor decorous, preserve or guard a thing in places inaccessible/unapproachable, make or render a thing inaccessible or unapproachable or difficult to access, make/render a thing unattainable by reason of its height, to fortify oneself.

Siin-Fa-Ha: Musafihin: مسافحين : Saffaah = سَفَّاح: Shedder of Blood; Killer; Murderer. Safaha: to shed/flow, outpoured/spilled, he shed blood ; to stretch/extend; *musafihun* - one who commits fornication or adultery, take unlawfully (women). *saffaha* - to work without profit.

CLARIFICATION ABOUT VERSE 4/24

The context of this Verse starts from Verse 4/22 where this admonition is issued :

﴿ وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ ۚ ﴾ : ***“And do not grab and possess (وَلَا تَنْكِحُوا) of the weaker segments of your society (مِنَ النِّسَاءِ) all that your ancestors (آبَاؤُكُمْ) used to take in their possession (نَكَحَ); excepting what was done in the past”.*** Now the felony was committed here in such a crooked way that the sex-obsessed religious scholars of old times always wishfully asserted only a single but un-authentic definition of NIKAAH, viz., MARRIAGE! They also preferred another single and lone wishful meaning of NISAA, viz., WOMEN! According to this mindset of theirs, employed under an organized conspiracy, they interpreted the above Verse forthwith as: ***“Do not Marry (or sleep with) those Women whom your forefathers had Married (or fornicated)”!*** What a joke! The point to consider here lies in the purely academic lexical definition of the word NIKAAH which stipulates that it can mean Marriage only exceptionally, just when it is used in company of some other word/words that may lead to the relation of Marriage between man and woman! ***Where only the word NIKAAH is used without any other subsequent lead or clue towards Marriage, Nikaah cannot be taken to mean Marriage.*** It would most of the times mean: ***“to take into possession; to take in your guardianship or sponsorship or in employment or into any agreement of working relationship”*** as per the dictates of the context of narration. ***This explanation of the meaning of NIKAAH enjoys full lexical authority*** and not only solves many puzzles arising in Readers’ minds but also

opens up new horizons of thought and deliberation! But imagine the corroded mindset of our so-called religious scholars! How could they suppose that the younger generations would be attracted towards marrying the ageing widows left behind by their forefathers? And that Allah would be so shocked on this phenomenon that He would specifically order them NOT TO DO THAT?? ***What a big joke with Quran!*** Imagine as to how old the women married to your fathers and grandfathers are supposed to be? Naturally very old! And who would be the insane young males, leaving alone younger women of comparable age and going after those old ones who, by virtue of their direct relationship, should be their mothers, and grandmothers, etc.? You would feel like crying in bewilderment on the insanity of these fake translations!!! And some of the traditionist scholars would still not feel ashamed in advancing lame excuses that this was an existing practice among the Arabs of that time! VOW! Is that true? Ask any Arab sage about it! Okay! However, in the end, they need to answer another big and crucial question: ***“Was Quran sent for only the Arab society, and dealt with only their prevalent customs, or was it meant for the guidance of the entire humanity”???*** You will find them dumbfounded, having no answer to that!!

Verse No.4/25

آيَة ٢٥/٤: وَمَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلاً أَنْ يَنْكِحَ الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ فِتْيَاتِكُمُ الْمُؤْمِنَاتِ ۚ وَاللَّهُ أَعْلَمُ بِإِيمَانِكُمْ ۚ بَعْضُكُم مِّنْ بَعْضٍ ۚ فَاَنْكِحُوهُنَّ بِإِذْنِ أَهْلِهِنَّ وَأَتَوْهُنَّ أَجُورَهُنَّ بِالْمَعْرُوفِ مُحْصَنَاتٍ غَيْرَ مُسَافِحَاتٍ وَلَا مُتَّخِذَاتِ أَخْدَانٍ ۚ فَإِذَا أُحْصِنَ فَإِنَّ أَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ۚ ذَلِكَ لِمَنْ خَشِيَ الْعَنَتَ مِنْكُمْ ۚ وَأَنْ تَصْبِرُوا خَيْرٌ لَّكُمْ ۚ وَاللَّهُ غَفُورٌ رَّحِيمٌ (٢٥)

Transliteration: “*Wa man lum yastati’ min-kum tawlan an yankih-al-Mohsinaat-il-mo’inaati fa-min maa malakat ayimanu-kum min fatayaati-kum al-mominaat. Wallahu a’lamu bi-ayimani-kum. Ba’adu-kum min ba’ad. Fa-ankihu-hunna bi-adhni ahli-hinna wa aatu-hunna ujoora-hunna bil-ma’roofi mohsanaatin ghayira musafihatin wa laa muttakhidhaati akhdaan. Fa-idha uhsinna fa-in ateena bifahishatin fa-‘alayi-hinna nisfu maa ‘ala al-mohsanaati min al-‘adhaab. Zaalika li-man khashiya-al-‘anata min-kum. Wa an tasbiroo khayiran la-kum. Wallahu Ghfoorur Raheem”.*

Translation:

“And those of your regional leadership not having (لَمْ يَسْتَطِيعَ) abundance of means, resources or enough power (طَوَّلاً) to enter into alliances/allegiance (أَنْ) الْمُحْصَنَاتِ) with powerful and well-protected peaceful regional communities (يَنْكِحَ) (فَتَنِيَاتِكُمُ الْمُؤْمِنَاتِ) they should join with those young and upstart groups (مَّا مَلَكَتْ أَيْمَانُكُمْ). Allah is well aware of your commitments/covenants (أَعْلَمُ بِإِيمَانِكُمْ). You all belong to each other. Therefore, enter into agreements or allegiances (فَانكِحُوهُنَّ) with the permission of the authorized elders of those communities (بِإِذْنِ أَهْلِهِنَّ) and then give them their full legal rights in a way that they maintain their moral and strategic strength (مُحْصَنَاتٍ), may not resort to bloodletting (غَيْرَ مُسَافِحَاتٍ) and may not indulge in secret conspiracies (مُتَّخِذَاتِ أَخْدَانٍ). When they have become powerful and fully protected and might resort to untoward behavior, they will be liable to half the punishment as compared to other already powerful and protected units. This favored treatment is only for those units who have been facing difficulties and hardship. But those of you who remain steadfast in those unfavorable situations, it will be a source of great benefit for you because Allah is the provider of protection and mercy in difficult situations.”

Verse No.23/5-6:

آيت ٢٣/٦: وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ ﴿٥﴾ إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ﴿٦﴾

Transliteration: “Wa allazina hum li-furooji-him la-haafizoon. Illa ‘alaa azwaji-him aou maa malakat ayimanu-hum, fa-inna-hum ghayiru maloomeen”.

Translation:

“And it is those who are vigilant in safeguarding their secrets/weaknesses (فروج: breaches, splits, gaps, etc.), from everyone except their close colleagues (أَزْوَاجِهِمْ) or the group of subordinate workers (مَا مَلَكَتْ أَيْمَانُهُمْ) for which they are not to be blamed”.

Verse No.24/31:

آيت ٢٤/٣١: وَقُلْ لِلْمُؤْمِنَاتِ يَعْضَضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ التَّابِعِينَ غَيْرِ أُولِي

الْإِزْبَةِ مِنَ الرِّجَالِ أَوْ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿النور: ٣١﴾

Transliteration: “*Wa qul lil-mominaati yaghdhudhna min absaari-hinna wa yahfazna furooja-hunna wa la yubdeena ziinata-hunna illa maa zahara min-ha wal yadhribna bi-khumri-hinna ‘alaa juyoobi-hinna wa la yubdeena zeenata-hunna illa li-bu’oolati-hinna, aou aabaai-hinna, aou aabaai bu’oolati-hinna, aou abnaai-hinna, aou abnaai bu’ooliti-hinna aou ikhwaani-hinna, aou bani ikhwani-hinna, aou bani akhwati-hinna aou nisaai-hinna, aou ma malakat ayimanu-hunna, aou at-taabi’eena ghayiri ooli al-arbati min ar-rijaali, aou at-tifli allazina lam yazharoo ‘alaa ‘auraatin-nisaai wa la yadhribna bi-arjuli-hinna li-ya’lama ma yukhfeena min zeenati-hinna wa toobu ala-Allahi jamee’an ayyatul mominoona, la’lla-kum tuflihoon”.*

Translation:

“And instruct all the teams of peace-keepers to keep their vision and intelligence (أَبْصَارُهُنَّ) under control (يَغْضُضْنَ) and safeguard their secrets and weaknesses (وَيَحْفَظْنَ فُرُوجَهُنَّ), and not make public their policies for advancement and glory (زِينَتَهُنَّ) except that part of it which may have become manifest in the process; and they must bring into open or explain (وَلْيُضْرِبْنَ) their occasional absence of intellect/slips/faults (بُخْمَرُهُنَّ) for accountability (عَلَى جُيُوبِهِنَّ). And they should not expose (وَلَا يُبْدِينَ) their policies for advancement of glory (زِينَتَهُنَّ) except to their responsible officers (لِئُولِيهَا); and not to their seniors, or the seniors of their officers or to their juniors or the juniors of their officers, or to their fellow officers (إِخْوَانَهُنَّ), nor to their juniors staff (بَنِي إِخْوَانِهِنَّ), or the members of their sister teams (بَنِي أَخَوَاتِهِنَّ) or their lower cadres (نِسَائِهِنَّ) or to those who are working under their subordination (مَا مَلَكَتْ أَيْمَانُهُنَّ), or others of your subordinates or servants (التَّابِعِينَ) from grown up men or minors who are not entitled (غَيْرِ أُولِي الْإِزْبَةِ) to appear on the sensitive occasions of privacy (عَلَى عَوْرَاتِ النِّسَاءِ); nor they should open these policy matters to the junior class of workers lest they may know what is hidden (مَا يُخْفِينَ) in their progressive strategies (مِنْ زِينَتِهِنَّ). Therefore, O those who are responsible for peace and security, revert to the utmost loyalty towards the Divine Government so that you all may prosper.

(As some of the Readers might get startled and not feel like going along with the symbolic meanings of some important words in the preceding paragraph, they are requested to please check the entire range of authentic meanings of all words in parenthesis at the end of this thesis, for their intellectual satisfaction. Due concern is expressed here for their likely difficulty in comprehension.)

Verse No. 24/33:

آيت ٢٤/٣٣: وَلَيْسْتَغْفِرِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَالَّذِينَ يَبْتِغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۚ وَآتُوهُمْ مِّن مَّالِ اللَّهِ الَّذِي آتَاكُمْ ۚ وَلَا تَكْرَهُوا قَتْلَانَكُمْ عَلَى الْبَغَاءِ ۚ إِنَّ أَرْدَنَ تَحَصُّنًا لِّتَبَتُّوْا عَرَضَ الْحَيَاةِ الدُّنْيَا ۚ وَمَن يُكْرِهْهُنَّ فَإِنَّ اللَّهَ مِن بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ (٣٣)

Transliteration: “*wal-yasta’fif allazina la yajidoona nikahan hattayughniya-hum-ullahu min fadhli-hi. Wa allazina yabtaghoona al-kitaaba mimma malakat ayimanu-kum fa-kaatiboo-hum in ‘alim-tum fi-him khayiran. Wa aatoo-hum min maal-illahi allazi aata-kum. Wa laa tukrihu fatayati-kum ‘alal-bighaa in aradna tahsana li-tabtaghoo ‘aradhal-hayaatid-Dunya. Wa man yukrih-hunna fa-inallaha min ba’ad ikrahi-hinna Ghafoorun Raheem*”.

Translation:

“*And those who have not been able to secure a working contract (لَا يَجِدُونَ نِكَاحًا) should exercise restraint (وَلَيْسْتَغْفِرِ) so long as Allah may free them from want and destitution. And those of your employees who wish to get relieved from your employment do let them leave you if you think this may serve for their progress; and also assist them in that switch over by giving financial support from what Allah has bestowed upon you. For your own short term gains, do not restrict your younger generation or communities by force which may lead them to mutiny. If they strive to achieve stability and protection with regard to their careers, do facilitate them in that respect. And those who have been the victims of forceful restrictions and/or exploitation, it is the duty of the divine government to provide them protection and means of sustenance.*”

Verse No.24/58:

آيت ٢٤/٥٨: يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ ۚ مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِّنَ الظَّهْرِ ۚ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ۚ ثَلَاثُ عَوْرَاتٍ لَّكُمْ ۚ لَيْسَ عَلَيْكُمْ

وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ ۗ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

Transliteration: “*Ya ayyuhal-lazina aamanu, li-yasta’dhina-kum allazina malakat ayimanu-kum, wa allazina lam yablaghoo al-hulm min-kum thalaath marraat. Min qabli salaah-il-Fajr, wa heenatadha’oona thiyaaba-kum min az-zaheerati wa min ba’adi salaah-il-’ishaa. Thalaatha ‘auraatin la-kum. Layisa ‘alayikum wa laa ‘alayi-him jinaahun ba’ada-hunna. Tawwafoona ‘alayi-kum ba’dhu-kum ‘alaa ba’dhin. Kadhaalika yubayyin-ul-laaha la-kum al-aayaat. Wal-laahu ‘Aleemun Hakiim.*”

Translation:

“O those responsible for peace, it is necessary that your subordinate workers (الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ) and those who have not reached the stage of gentleness and maturity in their conduct, should ask your leave (لِيَسْتَأْذِنُكُمْ) on three occasions: 1) just before the time of your morning duties start, 2) during those meetings where you are formulating your policies with regard to your progress, advancement and dominance, and 3) after the end of your evening duties. These three are the sensitive times of your privacy. Apart from these three occasions there are no objections for you in meeting them as many of you are often visiting each other (طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ). In this way Allah explains to you his Word because He is All-knowing and Wise.”

Verse No.30/28:

آيَةُ الرُّومِ ٢٨: ضَرَبَ لَكُمْ مَثَلًا مِّنْ أَنْفُسِكُمْ هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ أَيْمَانُكُمْ مِّنْ شُرَكَاءَ فِي مَا رَزَقْنَاكُمْ فَأَنْتُمْ فِيهِ سَوَاءٌ تَخَافُونَهُمْ كَخِيفَتِكُمْ أَنْفُسَكُمْ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَعْقِلُونَ (الرُّوم: ٢٨)

Transliteration: “*Dharaba la-kum mathlan min anfusi-kum, hal la-kum min ma malakat ayimanukum min shurakaa’a fi ma razaqna-kum, fa-antum fi-hi sawa’an tukhafoona-hum ka-kheefati-kum anfusa-kum ka-zaalika nufassil-ul-Ayaati li-qowmin ya’qiloon*”.

Translation:

He propounds unto you a parable drawn from your own life: Do you regard those working for you under your oath/contract (مَّا مَلَكَتْ أَيْمَانُكُمْ) as partners in

whatever We may have bestowed upon you as sustenance, so that you all would have equal shares in it; and do you fear for their sake just as you might fear for yourselves? Thus clearly do We spell out these messages unto people who use their reason.

Verse No.33/50:

آیت ۳۳/۵۰: يَا أَيُّهَا النَّبِيُّ إِنَّا أَحْلَلْنَا لَكَ أَزْوَاجَكَ اللَّاتِي آتَيْتَ أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ مِمَّا أَفَاءَ اللَّهُ عَلَيْكَ وَبَنَاتِ عَمَّاتِكَ وَبَنَاتِ خَالَكَ وَبَنَاتِ خَالَاتِكَ اللَّاتِي هَاجَرْنَ مَعَكَ وَامْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ النَّبِيُّ أَنْ يَسْتَنْكِحَهَا خَالِصَةً لَّكَ مِنْ دُونِ الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِي أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُمْ لِكَيْلَا يَكُونَ عَلَيْكَ حَرَجٌ وَاللَّهُ غَفُورًا رَحِيمًا (۵۰)

Transliteration: “*Ya ayyuhan-Nabi, Inna ahlal-na la-ka azwaaja-ka al-laati aatayita ujoora-hunna wa ma malakat yaminu-ka mimma afaa’a-Allahu ‘alayika wa banaati ‘ammi-ka, wa banaati ammati-ka wa banaati khaalika wa banaati khalaati-ka allaati hajarna ma’aka wa amra’atu mo’minati in wahabat nafsa-ha lin-Nabiiyi inaraadan-Nabiyyu an yastanki-ha khalisatan-laka min doon-il-momineen. Qad ‘alim-na ma faradhna ‘alayihim fi azwaji-him wa ma malakat ayimanu-hum li-kayila yakoona ‘alayika haraj. Wakaanal-laaha Ghufooran Raheema.*”

Translation:

O Head of the Divine State (يَا أَيُّهَا النَّبِيُّ), for the sake of your mission (لَكَ) We have freed from all other obligations (أَحْلَلْنَا) those of your people (أَزْوَاجَكَ) whose rights or remuneration/wages you have already fixed (آتَيْتَ أُجُورَهُنَّ); and those too who already are working for you under your oath/contract (وَمَا مَلَكَتْ يَمِينُكَ) out of those Allah has brought under your authority (أَفَاءَ اللَّهُ عَلَيْكَ); and those women too who are your paternal and maternal cousins and who have migrated along with you; and for those women peace enforcer (وَامْرَأَةً مُؤْمِنَةً) who might volunteer to offer their services to the supreme leader, if the supreme leader may wish, he can arrange to enter into a working agreement with them (أَنْ يَسْتَنْكِحَهَا). In this case the authority to make a decision lies only with you, not with other responsible peace officers. As for other responsible officers, we have made them aware about their duties in respect of their teams/companions (فِي أَزْوَاجِهِمْ) and those already working for them under contracts (وَمَا مَلَكَتْ أَيْمَانُهُمْ) in order that you are spared

from the burden of all responsibilities. Allah's Law provides means of protection and evolution to everyone.

Verse No.33/54:

آيَة ٣٣/٥٤: لَا يَحِلُّ لَكَ النِّسَاءُ مِنْ بَعْدُ وَلَا أَنْ تَبَدَّلَ بِهِنَّ مِنْ أَزْوَاجٍ وَلَوْ أَعْجَبَكَ حُسْنُهُنَّ إِلَّا مَا مَلَكَتْ يَمِينُكَ ۖ وَكَانَ اللَّهُ عَلَى كُلِّ شَيْءٍ رَاقِبًا ﴿٥٤﴾

Transliteration: “*Laa yuhilla la-ka an-Nisaau min ba’ad wa la an tabaddal bi-hinna min azwaajin wa lou a’jabaka husna-hunna illa ma malakat yaminu-ka. Wa kaan-Allahu ‘alaa kulli shayi-in raqeeba*”.

Translation:

“Apart from the above directives (مِنْ بَعْدُ), women cannot be freed from their responsibilities (لَا يَحِلُّ لَكَ النِّسَاءُ) to work for your mission (لَكَ); nor can you exchange their existing teams with the new comrades/people irrespective of your admiration for their qualities. The exception is only for those already working for you under contract (إِلَّا مَا مَلَكَتْ يَمِينُكَ). Allah’s law is monitoring every act of yours”.

CONCLUSION

Concluding this crucial research article, it is of paramount importance to disclose that out of all contemporary scholars of Quran, only Dr. Qamar Zaman (late) of Lahore has attempted a modern rational translation of this crucial research, and it is incumbent upon this humble writer to acknowledge and highlight his efforts. His work can be seen on his website. However, in my humble opinion, most of the translations by this learned late scholar are not only substantially ambiguous, but are rather riddled with serious errors of language and expression, and thus, remain unable to convey their inner meanings or to draw forth their essential perspective. It is also a proven fact that the learned scholar had lately deviated towards materialistic and atheistic line of thought. We acknowledge his freedom of thought and action. And in any case, the above expression of a personal opinion does not deter us from paying him tributes for breaking the ancient ice on this Quranic Theme and we give him due credit for his efforts in the direction of this modern research.

The full scope of authentic meanings of all important Quranic vocabulary in the above Verses, as seen in the above article marked with parenthesis, is given below after research from world's most authentic Arabic lexicons. Kindly go through very carefully for verification and double check:-

Tha-Kh-Nun ث خ ن : يثخن = to be thick, become coarse, stiff, **subdue thoroughly**, have a regular fighting, cause much slaughter, **have a triumphant war**, to render/inflit, to be made heavy with something or prone. athkhana - to do something great, make much slaughter, overcome, battle strenuously.

Nun-Kaf-Ha ن ك ح ؛ نکح = **to tie, make a knot, contract**, to marry, marriage.

Tay-Waw-Lam ط و ل ؛ طول = to be long, continue for a long time, be lasting, be protracted. taulu - **plenty of wealth, sufficiency of personal social and material means, power**. tuulun - height. tawiilun - long. tatawala - to spread, be lengthened/prolonged.

Fa-Ta-Ya ف ت ي ؛ فتى ؛ فتیات ؛ = **to be young, full-grown, brave, generous, manly qualities, bold, courageous, fine fellow, gallant, young comrade**, young slave, servant. afta - to advise, give an opinion/instruction, decision, judgement or decision in a matter of law, give a formal legal decree, announce of inform a legal order, issue a (divine) decree or sacred law, explain the meaning, pronounce, furnish explanation.

Ayn-Nun-Ta ع ن ت ؛ عنت ؛ = to meet with difficulty, fall into distress, be overburdened, commit a crime, be spoiled, constrain anyone to do a thing, cause anyone to perish, beat harshly. a'nata - to bring anyone into difficulty, beat roughly, cause annoyance, confuse. anaton - sin/crime/mistake/difficulty.

Gh-Dad-Dad غ ض ض ؛ غرض ؛ يغضض ؛ = lowered, contracted, lessened, **restrain**.

Ba-Sad-Ra ب ص ر = **Becoming perceptive, mental perception, having belief or knowledge, understanding, intelligence or skill, knowing, giving light, shining, illuminated, making manifest, evident and/or apparent.**
To behold/perceive/see/observe/watch.

Zay-Ya-Nun ز ي ن ؛ زينہ ؛ زينتکم ؛ = To adorn, deck. Adorn, grace, honor [said of an action, quality, or saying]. Embellished, dressed, or trimmed it [relating to language]. Adorned [ex. The earth, or land, became adorned with or by it's herbage], ornamented, decorated, decked, bedecked, garnished, embellished, beautified, or graced him/it. Of language it is said: "It was embellished, dressed up, or trimmed". Of action it is said: "It was embellished, dressed up"; i.e. commended to a person by another man. A grace, a beauty, a comely quality, a physical/intellectual adornment, **an honour or a credit, and anything that is the pride or glory of a person or a thing. Rank, Station, Dignity.**

Kha-Miim-Ra : خمر ؛ خ م ر = cover/conceal/veil, becoming changed/alterd from a former state/condition, mixed/mingled/incorporated/blended, intoxication/wine/grapes, make-up, **any intoxicating thing that clouds/obscures the intellect**, come upon secretly/unexpectedly, crowding of people, odour of perfume, women's head cover, man's turban, a covering, something fermented/matured.

Ba-Ayn-Lam ب ع ل = Husband, took a husband or became a wife: People intermarrying with a people; Playful toying between man and wife; Resistance
Obedience to the husband

Lord, master, owner or possessor, Head, chief, ruler or person in authority
Someone whom it is a necessary duty to obey;
Lacking strength, power or ability; Elevated land; Confounded or perplexed
Baal (pre-Islamic deity, 37:125)?

Alif-Kha-Waw : اخوان؛ اخوات؛ اخى؛ اخت = Male person having the same parents as another or a male only having one parent in common; **person of the same descent/land/creed/faith with others; brother; friend; companion; match; fellow of a pair; kinsman; intimately acquainted.** Signifying the relation of a brother - brotherhood/fraternity. Act in a brotherly manner. **An associate/fellow. Sister, female friend. When it does not relate to birth, it means conformity/similarity and combination/agreement or unison in action.**

Ha-Lam-Miim ; حلم ؛ ح ل م = To dream, have a vision. Attain to puberty. Experience an emission of seminal fluid (whether awake or in sleep), dream of copulation in sleep. To be forbearing or clement, to forgive and conceal offences, to be **moderate/gentle/deliberate/leisurely in manner, patient.**

Alif-Dhal-Nun = استاذن؛ يستاذن؛ اذن he gave ear or listened to it, being pleased, **grant leave, to allow, permit/ordered, be informed, advised;**
notification/announcement/proclamation, ear, appetite/longing/yearning. **Yasta'dhinuu (imp. 3rd. p. m. plu.): They ask leave.**

Za-ha-Ra ظاهر؛ ظهيرة = to appear, become distinct/clear/open/manifest, come out, ascend/mount, get the better of, know, distinguish, be obvious, go forth, enter the noon, neglect, have the upper hand over, wound on the back.

الفجر: Break open/cut/divide lengthwise/dawn, sunrise, daybreak.

= **Tha-Waw-Ba** : ثوب؛ ثياب = **Actions, Conduct,** raiment, garments, morals, behaviour, heart, dependents, followers, robes, clothes, pure/good hearted, of good character. To return, turn back to, to restore/recover, to repent, to collect/gather. to call/summon (repeatedly), rise (dust), to flow, become abundant. something returned (recompense,

reward, compensation), to repay. a thing which veils/covers/protects, a distinct body or company of people.

mathabatan - place of return, place to which a visit entitles one to *thawab*/reward, assembly/congregation for people who were dispersed/separated previously, place of alighting, abode, house, tent.